

# BOSTON RECORD

And Religious Telegraph.

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## EDUCATION.

### EDUCATION SOCIETY.

The Middlesex Auxiliary Education Society held its 12th Anniversary, in Framingham, on the 11th of June. The Directors met at 10, and the Society at 11 o'clock, when the Reports of the Secretary and Treasurer were presented and accepted.—Officers elected: I. Warren, Esq., Charlestown, President; W. Jackson, Esq., Newton, V. Pres.; Mr. L. Shattuck, Concord, Treas.; Mr. E. P. McIntire, Charlestown, and Capt. J. Bacon, Newton Corner, Assist. Treasurers. Mr. J. Davis, Concord, Auditor; Rev. W. Fay, Rev. J. Bennett, Rev. S. Harding, Mr. E. P. McIntire, Directors.

In the afternoon public religious exercises were held in Rev. Dr. Kellogg's Meeting-house, when an appropriate discourse was delivered by Rev. Sewall Harding, of Waltham, and a collection taken in aid of the objects of the Society. It is hoped the Report of the Society may have more patronage than it now receives.

Treasurer's Report, duly audited.

Receipts into the Treasury from the 14th of June, 1827, to the 11th of June, 1828, inclusive. Balance of last year's account, \$114.99.

Life Memberships: Dea. J. White, Concord, by himself; Dea. N. Warren, Weston, by himself; Rev. J. Bates, Newton, by the Newton Branch Society, \$10 each.

Collections and Donations: Mr. R. Pierce, Woburn, \$5; Gentlemen's Centre and New Bridge District Concert, Do. \$5; Female Centre Concert, Do. \$3. Collections at the ann. meeting in Framingham, 1828, \$12.09. Sundry payments to Mr. McIntire, As. Treas. Com. of the Fay Scholarship, \$342; W. Cambridge Branch Soc. \$13.27. Charlestown Fem. Rel. Char. Soc. \$30. Annual Subscriptions: Hon. S. Hoar, Concord, 1828, \$5; Do. S. Southmayd and Dea. J. Vose, Concord, \$2; Members in Bedford, by E. Stearns Esq. \$3; Mr. S. Fletcher, Woburn, for 1827 and 8, \$2; Rev. R. Hurlburt, Sudbury, 1828, \$1; Rev. C. Fitch, Holliston, 1828, \$1.—Life Members, \$30; Collections and Donations, \$376.36; Annual Subscriptions, \$19. Total, including the balance of last year, \$540.35.—Payments. Paid the American Education Society, \$100; Paid Do. \$345.27; Paid for printing Constitution, Circular, &c. \$9.48. Total, \$454.75. Balance now in the Treasury \$85.60.

### REPORT.

The Directors of the Middlesex Society for Educating Pious Youth for the Gospel Ministry, impressed with the goodness of God in preserving their unprofitable lives and the lives of so many of their beloved Associates another year,—would first of all unite with them in offering to Heaven, their most cordial ascriptions of thanksgiving and praise.

The object, dear Brethren, for which we are associated, must commend itself, it is believed, to every pious and well informed mind, as one of the greatest importance both to the church and world of any which can claim the attention of men upon earth.

In presenting the Society with their Report for the year ending June, 1828, the Directors, while they perceive some things which are just occasion of regret, are led to contemplate others, which should not awaken gratitude to heaven in every breast, but encourage and excite to continued and increased effort in pursuit of their benevolent object. While they would not conceal, that to them it is matter of lamentation that their past endeavors to awaken in the friends of the Society through the county a deeper feeling, and to excite them to more united and systematic effort in securing its object, have not been productive of greater success, they cannot but rejoice and take courage from the consoling belief, that their labors have not been wholly in vain.

From the records of the Treasurer it appears, that since this Society was first formed, the sum of \$2749.47 have been collected within the County, and, with the exception of incidental expenses, paid over to the Parent Society—\$445.27 of which were transmitted the last year,—and there is now in the Treasury the sum of \$85.60 in readiness to be transferred, at the order of the Directors. In justice to the County, it should also be stated, that what has been collected in many of its towns in aid of our object, has not gone thro' our Treasury, but been transmitted directly to the Treasury of the National Society,—which, if added to the foregoing sum, would very materially increase the amount. If after all, this sum be viewed as lamentably small, considering the extent and ability of the County, & the immense magnitude of the object, as it confessedly is—still it is something; and we desire to rejoice if we have been honored as the humble instruments of aiding this glorious cause but in the smallest degree.

But however little the success which has hitherto attended the efforts of this Auxiliary,—we cannot forbear to congratulate our brethren and the friends of our object generally through the County, on the present prosperous state of the Parent Society—which is now rapidly rising in the estimation and confidence of the intelligent, and receiving the patronage of the pious and benevolent in almost every section of our extended country.

[Admonished by our limits, we here omit a portion of the Report, which relates the proceedings of the National Society as recently published in our columns. After stating the moral desolations of our country, and the loud call for laborers at home and abroad, the Directors thus conclude.]

These, Brethren, it is believed, are incontrovertible facts;—and what powerful motives do they offer to the friends of Education Societies in every part of our Country to continued and increased effort in carrying forward their sublime and benevolent object? Where else but to these Institutions are our foreign and domestic Missionary Associations to look for a supply of suitable men to carry into effect their sacred enterprise? Where else are our own American churches, which are daily rising into existence and spreading themselves, with the unexampled increase of population, over the immense regions of our Western Territory, to look for suitably qualified Pastors and Teachers? Not surely to our Colleges in their usual course of operation. Scarcely are they able to supply the numerous vacan-

cies which are annually occasioned by death and otherwise. What then is to become of our newly settled territories?—of the increasing millions of immortal beings, who are daily spreading themselves over our western wilds? Where are they to look for Pastors and Teachers, to guide them to Him whose blood cleanseth from sin, and to break to them the bread of life, but to the laborers of Education Societies?—and how are these Institutions to supply their wants without an immense increase of means?

What then may reasonably be expected, in aid of this sublime object, from the churches and friends of humanity in this extended, intelligent, and able Country? Instead of a few hundred dollars, should there not be as many thousand annually devoted to this sacred cause? This, Brethren, is a question of most solemn import—a question, which may involve the eternal destiny of thousands and thousands of immortal beings, and should therefore, come home to every man, conscience, and be kept in continual view, till it has obtained an answer, which will bear the scrutiny of the judgment day.—Let this society then, humbled for its past inaction and want of success, awake to a deeper feeling, in view of the immense responsibility it has assumed,—and let every member and every friend of man in every part of the County, in the fear of the Lord and in the exercise of a renovated sympathy for the millions of his beloved country-men, who are famishing for the bread of eternal life, resolve, by the help of God, to be more active and untiring in his endeavors to secure its holy and benevolent object.

## TRACTS.

For the Boston Recorder.

### DISTRIBUTION OF TRACTS.

In the spring of 1827 and 1828, the Committee of the American Tract Society, Boston, placed a few pages of Tracts in the hands of several of the students of the Theological Seminary, Andover, for distribution during vacation. The following are items of their reports which have lately been made.

One year ago, says one, I received 3000 pages. I gave a little girl one of each number that I had. She lived in a destitute neighborhood. I told her to lend them. They passed through the families of a very vicious neighborhood, which was secluded from other inhabitants. They neither went out to meeting nor had preaching among themselves. This spring there was a powerful revival among them. It commenced without their enjoying the stated means of grace. It cannot be traced directly to the influence of Tracts, but those who are acquainted with these publications cannot but feel when they see, such effects from no other apparent cause, that they were silent sermons to the consciences of many.

I was happy to learn from the little girl that she had lost none of her Tracts, but still kept them to lend. I made small additions to her depositary.

### TRACTS THEIR OWN ADVOCATES.

I presented a few to a clergyman, who knew very little about them, (which I feel as too often the case) and who had strong prejudices against them. A short time after I visited his parish, and found that he had read the Tracts and was much pleased with them; had put them into the Sabbath School for general circulation, and was now ready to recommend to his people to form a Tract Society, a meeting was called, and a society formed under very favorable auspices.

Another case. A lawyer, of some eminence in his profession, who told me a short time since that he never read two Tracts in his life, being in a neighbouring town was induced by a friend to attend a meeting appointed for the formation of a Tract Society. He went with a determination not to give a cent. He however, gave one dollar. After his return he sent for 50 cents worth of Tracts, and the next day spoke to me for the six volumes.

From the same. A Tract, "The Progress of Sin," was given by a Deacon to a young lady as she was passing from meeting. As soon as she arrived at home, she seated herself to read the Tract. She was much offended, when she had read a few lines, and threw it upon the floor. A few minutes after she took it up and began to read again. But being again and again displeased, she threw it down several times before she had finished it. The next morning on seeing the Deacon approach the house, she resolved to express to him her indignation. But before he entered, the thought that it was done for her benefit and that he was influenced only by regard to her best good, diverted her from her purpose; and the conviction of conscious guilt succeeded her anger, and she is now an exemplary Christian in the same church with the Deacon, who reported the case to me.

In the same town a young man accidentally took up the Tract, "Serious Thoughts on Eternity." Before he had finished it, conviction fastened upon his mind, which never left him till he found rest as he hopes in the Saviour. During his serious impressions this Tract was read daily, and he first found peace, while on his knees reading the Tract and calling on God in prayer. This Tract had been procured about a fortnight before. I was also informed that the "Sinner's Prayer" had recently been blessed to the hopeful conversion of two young men in a neighboring village.

Another Report says, I have reason to hope that some of these pages may be the means of kindling up the light of Christianity in some of the benighted cottages where I left them. I found one individual who was just beginning to rejoice in the hope that she had found true peace in believing. She said she had been greatly assisted by the Tract, entitled "The Way to be Saved."

In one place, says another Report, the minister told me that he and some of his good people were astonished at the interest which the people in one neighborhood seemed to take, in religion, by attending religious meetings in such numbers, &c.; a fact which had not been true in former years. At length they came to the following resolution, which I doubt not is the correct one. A lady in the neighborhood had taken so much interest in the Tract cause, that she had induced every family to procure and read many of these private instructors.

THE WORTH OF A DOLLAR. The 1000 pages of Tracts, which I received at the close of last term, I took with me into the county of Strafford, N. H. whither I went on an agency for the County Bible Society. I distributed these in less than three weeks, and nearly as many more, which I obtained in New Hampshire. My business called me into the dwellings

of poverty, ignorance and vice—among families, destitute of the Bible, and all other religious books, and in some cases, without a book of any kind, whatever, in the house. My usual method was, on entering a house, to inquire, "How many of these children can read," and having ascertained, I presented to each reader a tract, or one tract to two individuals, as the case might be. In many instances tracts were received with an eagerness, which astonished me; in every instance, with expressions of gratitude. My transient visit in each place rendered it impossible to ascertain the effects. The thankfulness with which they were received, and the avidity, with which they were immediately perused, authorized as to predict a happy result. One tract especially, "The worth of a Dollar," has been of essential service to me, in the business of my agency. I usually read this tract, in the evening to the family, where I spent the night, and seldom failed of obtaining a donation for the Bible Society, before I left in the morning. In one instance my solicitation for aid was met by a score of objections which were urged with much vehemence by the lady of the house. All my attempts to remove these objections were apparently fruitless—the case seemed a hopeless one. In the evening I read "The worth of a Dollar" to the family. This took hold of their feelings, and was pursued again and again. In the morning as I was about to depart, the woman addressed her husband, "Have you got any money?" No, "But," continued she, "this man must not go without something—and I have this tract, which I have lately bought, and I have taken this, and give it to the next destitute family you find, and may it prove as valuable as the Deacon's dollar, which you read about last night."

Andover, June 17th, 1828.

## PRISON DISCIPLINE.

For the Boston Recorder.

### PRAYER FOR PRISONS.

Extracts of Letters from the Chaplain of the Prison at Auburn, under different dates.

April, 1826.—"Relative to my success here, I cannot say to you what I should greatly rejoice to say. I wish I could tell you that multitudes were anxiously inquiring, and that many were rejoicing in hope. I wish I could tell you that this place of moral desolation was becoming as the garden of God. I endeavor to labor faithfully in season and out of season. I endeavor to convert these poor outcasts to the mercy of God in Christ. But my strength is all weakness. I try to hang on the Almighty arm of the Saviour. He is all my hope and all my confidence. I can say however that the conduct of the convicts as a body is remarkably good. They appear to listen to instruction attentively and with interest, and there are some who appear to have pretty deep feeling relative to the great subject of their salvation. I hope not to labor wholly in vain. I entreat your prayers in my behalf and the prayers of all who can pray in faith. These dry bones can live if God will."

June 16, 1826.—"Oh, my brother let us pray, let us come into this place all his glory, and that he would in sovereign mercy visit this Prison. What glory would redound to his blessed name should these cells become little Bethels, where like Paul and Silas, these poor outcasts should nightly sing praises to the Saviour, 'who had loved them and redeemed them with his blood.' And my dear friend these things can be. I had almost said they must be. There are some Christians here who are praying for such an event. It is beginning to be the subject of prayer in the village. I have tried to urge the importance and duty of praying for this Prison on Christians and Ministers in this vicinity. I hope they are beginning to feel it. Let me say to you, brother, pray for us. Let me say to those who compose your society, Brethren pray for us. Blessed be God the work is his. He can perform it and if his children pray as they ought he will perform it."

Sept. 1826.—"I rejoice that any who know the way to the throne of grace are awakening to the importance and duty of praying for the spiritual welfare of those who are the inmates of prisons. This is a subject on which I have thought much and felt much, and I am happy to say that I think some Christians in this vicinity are in some degree alive to this subject. I have done what I thought I could do to make Christians feel the duty of praying for the convicts in this Prison. And yet I know how very little is felt or done in comparison of what might and ought to be done. Sometimes I feel a degree of discouragement and almost despair of any success in my labors.—And then again a ray of light will dart through the surrounding darkness and inspire me with a degree of courage and hope. Were it not that it is 'The sword of the Lord and of Gideon,' that is to do the work, I should have no hope. I feel how weak Gideon alone must have been and how feeble I am. But even Gideon with the sword of the Lord could make the whole camp of the Midianites to tremble. I am therefore bound to draw the conclusion in regard to myself, that I have not done my duty; that I have not prayed the prayer of faith; and that I have not had those agonizing desires for the conversion and salvation of these souls that I ought to have felt. And yet I cannot help feeling that God has not left himself without witness even here that he is a God of power and a God of mercy."

May, 1827. "I have nothing new to write you. Every thing is as pleasant and encouraging as formerly, & I think the Institution on the whole in a very admirable condition. I cannot but hope that the Lord will yet visit us in the plenitude of his mercy, and make a multitude of these bones which are very dry to assume sinews and flesh and life to the praise of his glory. He can do it and life is all my hope. Let Christians pray more for us, and we know but the Lord will pour us out a blessing that there shall not be room to receive it."

Feb. 1827. "Our prison I think I can say, without hesitation, is in all respects but one in a very admirable condition. It is really delightful in such an Institution to witness the sobriety, regularity, order, industry and neatness, which every where prevail. But, alas, one thing is yet wanting, the visible and powerful influences of the Holy Spirit to awaken, convict and convert, there has been this fall, one very hopeful and interesting case of conversion in the Sabbath School. The subject is an intelligent man and appears thus far remarkably well. There are some others who appear solemn and often deeply affected. When shall we see the glory of the Lord displayed in this wilderness of moral desolation and death? When will it bud and blossom as the rose? Oh that the time may be hastened. Sometimes I fear that my own stupidity and unfaith-

fulness will stand in the way of the blessing. I pray that I may not be a clog on his chariot wheels to retard their approach. In relation to the revival in the new prison in Connecticut I had already heard. It ought to teach me to pray and labor and not to faint."

## HOME MISSIONS.

From the Vermont Chronicle.

### Cause of Domestic Missions rising in Vermont.

MR. TRACY.—I am desired by my Brethren to report to you the progress of an effort for the supply of the destitute in this state, with the Bread of Life; and I do it the more willingly, because I view this effort as an example worthy of the state, the times and the object in view. It contemplates the planting of forty missionaries, for a year each to begin, over as many of the most promising fields of missionary labor, now vacant in the state; and placing \$4000, by the 1st of September next, at the disposal of the Vermont D. M. Society, to effect it, as fast and as soon as the laborers can be obtained; and thus at once going for the whole in this thing.

Of this sum, as arranged by men of long and large acquaintance in the state, one half is expected from the Congregations and Auxiliary Associations on the west side of the mountain, and the other half from those on the east. The first half is already taken up, and will be seasonably sent in;—one half of it in the Congregations north of the south line of the County of Addison, and the other half from those south of that line. The effort, as arranged, has been laid before the three Associations comprising nearly all the churches west of the mountain, and already also before a large number of the congregations; and God and his people give it favor. It has been apportioned out in specific sums to the congregations; and, while with one consent they approve of this feature of the plan, that all may have a share, and none be burdened; (II. Cor. 8th and 9th chap.) they wonder that it comes so lightly on them individually. The ministers and delegates voluntarily act as agents for obtaining it in their own parishes and neighborhoods (to save expense where it is not necessary), and give every assurance that is asked or desired, that the respective amounts will be fully and seasonably sent in to Samuel Hickok, Esq., Treasurer, Burlington; and for aught I see, the Board may be looking up good missionaries, and the destitute Congregations, needing help, may, by timely and efficient exertions of their own, be showing themselves worthy of it, and asking for it.

Yes, the \$2000 is provided for; and with no propriety can we doubt the willingness of our brethren on the East side of the mountain to do their part of the work. They will not think less of the effort because their brethren on the West have set the example; and they have all, save the five counties on the west line of the state, from which to raise the remaining half (\$2000) of the amount. Brethren, then, come on, for it is your life; and let the meeting of the Convention in September next, witness the completion of the effort. The Rev. L. G. Bingham, accredited from the American Home Missionary Society to co-operate in the cause in Vermont, will be at Windsor soon; and, as arranged, will give you about four weeks service the time which by the solicitation of the brethren here I have spent on this side, in such way as shall be thought most advisable.

Saying this, I resign the conduct of this effort, in behalf of the beloved state of my nativity, to better hands, in devout confidence that September next will see it accomplished; and in a way too, that shall be another example in proof, that the period is drawing near, when laborious agencies shall not be needful, for the mere gathering of the "silver and the gold," which may be requisite for fulfilling the command of our ascending Saviour, "Go ye into all the world and preach the Gospel."

I am, in haste, yours in the service of the Churches, MILES P. SQUIER, Agent of the Am. Home Missionary Soc.

## INTELLIGENCE.

### RELIGION IN MAINE.

Report of the General Conference, rendered at their meeting in Gorham, June 26th; abridged from the Christian Mirror.

[From the recent origin of the General Conference, the returns were necessarily imperfect. The reports refer to different times, in some cases several months ago, being from the latest meetings of the County Conferences.]

York.—This is the oldest Conference in the State, if not the first in the world fashioned after the existing model. A good measure of prosperity has attended its exertions. It comprises 20 churches, of which 16 have pastors, and 4 are destitute. The whole number of Orthodox Congregational churches in the county is 24. Whole number vacant, 7. Seventeen churches reported 899 members; net addition during the year, 165. During the year, 6 of these churches, and one not belonging to the Conference, had been favored with the special influence of the Holy Spirit; and as the fruits of those glorious operations, have received from 13 to 54 each. There is now a powerful work of God in the town of Lebanon, which has already afforded and promises still to afford farther accessions to the church.

Cumberland.—The whole number of churches in this Conference is 31; of which 13 are destitute of a settled ministry. Number of members 2404; net increase, 251. The churches most highly favored are, that in Westbrook, and the 2d and 3d in Portland. At present, the church in Oldfield, Brunswick, and Freeport, are not without some indications of the special presence of God.

Lincoln.—There are 14 churches in this Conference, three without the ministry. At the last meeting these churches contained about 1000; net gain, 43. Since that time the accessions have been very considerable, and the number of converts comparatively great. In Edgcomb, at the present time, there is considerable attention to religion: about 35 have obtained hopes, and others are anxious. In New Castle a work of grace has commenced, and ten or twelve give evidence of a new heart—many are inquiring. In Waldoboro' there has been a very general attention to religion; several have recently been added to the church. It is now some months since this place was visited with the effusions of God's Spirit. It has been a remarkably still work. More than eighty entertain a hope that they have been renewed, and of most of these favorable hopes are entertained. The work is still

in progress. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the Congregational church, and several more stand pronounced. The churches in Wiscasset and Warren, which belong to this county, but not connected with the Conference, have experienced a refreshing from the presence of the Lord. It is thought, that in Wiscasset especially, the revival has been the most powerful and extensive ever known in the county. This section of the State has never before been blessed with so general an attention to religion, as has been witnessed since the commencement of the present year.

Kennebec.—Fifteen churches belong to this Conference, which at their last meeting, contained 976 members. The additions for the preceding year were 31. The removals 35. Instead of rejoicing over new converts, and congratulating each other on the enlargement of Zion, the brethren were called to lament over the diminution of their numbers. Their consciences and lamentations were not disregarded by the great head of the church. The Lord has begun to revisit this portion of his heritage in mercy. Farmington is sharing largely in spiritual blessings. In this place not less than 44 have recently professed a hope; and, what is quite unusual, 39 of these are males.

Hancock.—West of the Penobscot in the county of Waldo are five churches belonging to the Hancock Conference, containing 287 members—net increase for the year, 18. Only two of these, Belfast and Prospect, have pastors. Eastern side of the Penobscot, returns have been received from seven churches, containing 327 members. Three of these churches are destitute of pastors—net increase, 21. Neither of these churches appears to have been visited with the effusions of the Spirit, except that of Ellsworth, to which 27 have been added.

Washington.—There has been no Conference formed in this county; but such a measure is in contemplation, and will probably be effected before many weeks. No particulars have been communicated respecting the state of religion in this frontier county. It is known generally that its religious prospects are brightening; and that two or three of the churches are about having the ministry permanently established among them.

Oxford.—In this Conference are 17 churches, 6 of which are without the stated ministry. In these churches, at their last meeting, were 875 members; of whom 76 had been added the year previous. In Rumford is a powerful revival of religion; and in four other places unusual attention. The good cause is evidently on the advance.

Somerset.—Several Churches in this Conference have enjoyed a refreshing from the presence of the Lord. In Monson and Industry are pleasing indications of the presence of the Holy Spirit. In the latter place about 20 have recently obtained a hope in the pardoning mercy of God; many more are inquiring. In this Conference are 447 church members added during the year previous to the last meeting, 37.

Penobscot.—Ten churches are connected in this Conference—four of them feeble, and destitute of the stated ministry. They number 493 members, of whom 183 were added the last year. Revivals of religion are in progress in three places—as the fruits of which about 150 already indulge a hope of salvation, and many are still in an anxious state.

For nearly a year preceding the month of March last, the church in Bangor had been laboring under trials peculiarly distressing. The state of religion was low, cases of discipline were almost constantly on hand; and some, "who once seemed to be pillars" in the church, were excluded for scandalous offences. The first Sabbath in March, the last case of discipline having been disposed of, the ordinance of the Supper was administered. At the close of public worship, the male members of the church were requested to meet the next evening in the "conference room."

An unusual number attended, and a great change appeared in many of the church. It was a season of deep interest. Those who had been the most cold and stupid, came forward and confessed their sins with tears. Soon after the church began to rejoice in the anticipation of a revival of religion; but apprehending that professors had not sufficiently humbled themselves, a fast was appointed, which proved a season of deep and solemn interest. The whole day was devoted to the purposes of prayer and self-examination. The succeeding week, the children of God were bowed down to the dust under the weight of their sins. "There were great searchings of heart." One of the most active and devoted members of the Church entered the study of his pastor, exclaiming,—"There seems to be but a step between me and destruction!"

A meeting was appointed for religious inquiry, and attended by nine persons, all males; all in middle life, all heads of families, and among the most respectable, substantial business men in the village. The interest in the great concern increased, till, for several weeks, from one to four hopeful conversions occurred daily.

On the first Sabbath of June, 21 persons, the first fruits of the revival, were received into the congregation of the church. About 60 others are indulging the hope that they belong to the kingdom of Christ. Nearly one half of these are heads of families. Other denominations in the town have shared in the good work; and it is supposed, that not far from 160 souls in Bangor have been made the subjects of divine grace since the first of March last.

The Revival in Bangor had been in progress but a few weeks, when there appeared signs of no doubtful character, that the Spirit of God was beginning to move on the hearts of sinners in Breck. The seriousness, which commenced in that part of the town nearest to Bangor—from which it is separated by the Penobscot river, has been rapidly extending and now exists in different degrees in all parts of the town. There are not less than forty who have expressed some hope, and not less than 120, in different stages of feeling, attend inquiry meetings.

In Orono, also, there is unusual attention to religion. [To be concluded.]

## BAPTIST DOMESTIC MISSIONS.

The general Baptist Convention of Connecticut met at Hartford, June 7th. The Board of Managers reported the following particulars.

During the past year 15 missionaries have been employed in different sections of the state. Some for the year, others for limited periods. In some cases specified, appropriations have been made by the Board, to feeble churches to enable them to maintain the stated means of grace, and others have been occasionally supplied. Many



have been the trophies of divine grace. Many souls have been made willing in the day of God's power. Many have been the converts which the faithful missionaries of the cross have been permitted to baptize in the likeness of a Saviour's death during the past year. But notwithstanding the results already produced, by the united labors of the ministers of Christ, and all the means of grace which have been employed, there are many destitute portions of our Lord's vineyard that lie waste, and many are the calls from various sections, "Come over and help us."

The number baptized the year past, by 7 of the missionaries in the employment of the Board, is 157.—The number of Churches constituted under their labors is 3.—One at Brooklyn, one at Windham, and one at Goshen. Besides these, some languishing Churches have been revived. The number of Bible Classes formed by them, is 5. The number of Sabbath Schools is 7.

## FOREIGN.

## ROMANY.

Extracts will now be made from a joint letter of the Missionaries, written about the middle of December last.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Marhatta and English. Our own little number, and two soldiers who live near us as pensioners and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no further intelligence from our absent member Kaderyair and the excommunicated Manuel has not been reclaimed. Omar, a tanner, of whose piety we had heard, and who had been publicly baptized in June last; but having been induced to believe, that by refraining from any public profession of Christianity at present, he should procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbors, in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the public worship of God. He is, therefore, under our censure, and we have used with him every means of discipline except that of public excommunication. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practise some of the more private duties of Christianity.

The second edition of the Marhatta New Testament had advanced in the press as far as the middle of June. A second edition of 10,000 copies of the Marhatta Testament, entitled "Scripture History," was about being issued; also an edition of Watts' Catechism, in the Marhatta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for promoting Christian knowledge.

During the past year, 1,500 portions of the Scriptures, and 2,200 religious Tracts, in the Marhatta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee's Tracts were circulated by the mission, and about 200 of Government Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindostanee language.

The number of Schools under the care of the mission, was 26; sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary at Tanah, and also to the reduced number of the missionaries, and their various and oppressive cares.

The following remarks on specific appropriations for the support of schools, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all specific appropriations of this kind, the writers proceed:

In regard to those who contribute for the support of particular schools, we earnestly request them not to expect communications from us respecting those schools, as more urgent duties press heavily upon us. We must also observe, that we cannot be very precise in our appropriations. The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes.—We must presume that donors to any one of our objects, are friends to all of them; and that, desiring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage before-hand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. We believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion, which circumstances shall from time to time require, and in such manner that they may all concur in the highest degree to build up the kingdom of our Redeemer in this country.

Our number of charity scholars remains the same as when we last wrote; and we do not consider that our duty at present requires an increase. If we preach the Gospel, and avail ourselves of the powers of the press, we must be absent from our houses a considerable part of the time; & if our wives superintend schools for native females, they must also be absent a portion of every day. We cannot therefore, pursue the object of educating children in our families, without neglecting objects of greater consequence.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Allen, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches which will immediately furnish. Places vacated by death, and perishing millions around us, who have never heard of the Gospel, are continually calling for laborers.

It is stated in this communication, that Mr. Fyvie, of the Surat mission, was expected to return to England on account of impaired health, and that Mrs. Salmon, of the same mission, died in June 1827. The Scottish mission, south of Bombay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at Bellgaum, had been cheered by two hospital, convalescing in consequence of his labors. Mr. and Mrs. Chatter, of Calcutta, were at Bombay at the date of the letter, on account of the illness of Mr. Chatter. He had spent twenty-two years in India.

## MADAGASCAR.

We see in a great many papers an article which the National Gazette quotes from the Sydney Gazette, as something very curious and interesting. It informs us, that a certain Captain Barnes had undertaken "the arduous and dangerous task of penetrating into the interior of Madagascar;" that "it was not without considerable difficulty, that he obtained permission to proceed to the capital of Radama, the King of the whole island, situated near 500 miles in the interior;" that "this journey over a country never before passed by an European, its almost trackless wastes, and over mountains and morasses of insuperable difficulty, he effected in safety; and on reaching the capital he was received with great courtesy by Radama, with whom he became so great a favorite that he remained with him for upwards of five months." &c. &c.

Now, after reading all this, would one suppose that English missionaries and an agent of the British government, had resided at this same capital of king Radama, for several years; that they had all been "great favorites" with him, and that the missionaries had, two years ago, established more than 30 schools under his patronage? We mention this to show that those who would

keep along with the geographical discoveries of the age, must pay some attention to the proceedings of Christian missionaries.—*Vt. Chronicle.*

## IGNORANCE AND PRIESTCRAFT IN SAVOY.

Extracts from the speech of Mr. Van Vechten, of Schenectady, before the American Bible Society, May 8, 1828.

I have had the happiness to witness the surprise and joy with which children of ignorance and superstition make their first approach to the heavenly treasure. It was among the peasants but through the distorting media of human invention. As I was distributing Tracts among them, and conversing familiarly on the idolatrous character of their religious rites, I requested them to examine the Scriptures for themselves. They seemed never to have dreamed that they were endowed with faculties sufficient for the purpose. They seemed to have supposed that those writings were either too sacred, or too mysterious for the immediate inspection of the laity. When I assured them of the contrary, and mentioned the fact in our country, that we put them into every man's hand for himself to search, they listened with a gladness kind of eagerness, and when I showed them certain passages in a pocket New Testament which I carried with me, they seemed surprised to discover, that they seemed to have made a discovery, and to rejoice to find themselves in possession of faculties and privileges of which they had not before been conscious.

The counterpart of this scene I witnessed in the same province, when in conversation with a number of priests, they again and again avowed the doctrine, that it is improper to put the Bible into the hands of the common people: "They will not understand it aright," was their apprehension; "they will make an improper use of it; it is better for the church to prepare books drawn from the Bible, to show the people what it teaches." Travellers accordingly find papal countries filled with breviaries and catechisms, but destitute of the Scriptures. The Scriptures are not to be found among the people, and they are not to be found in the book stores. I was anxious to procure an Italian Bible for my own use; but in vain I searched, until after three months I was enabled to procure one from an agent of the British and Foreign Bible Society, at Leghorn, which happens to be a free port.

## SANDWICH ISLANDS.

The Christian Church in this country, and the public at large, are acquainted with the hostility which our Missionaries at some of the Sandwich Islands have suffered from the hands of ungodly foreigners, principally Englishmen and Americans. Their lives have been more than once endangered by the violent attacks of seamen, merely because the progress of the gospel among the natives had induced the chiefs to adopt some new regulations, by which the licentiousness of the foreigners received a check. The Rochester Observer contains a letter from Mrs. Bingham to her friends, by which it appears that their sufferings and dangers were renewed near the close of 1827, and that they were felt at two of the stations; at Lahaina on Maui, and Honolulu on Oahu.

It appears that Mr. and Mrs. Bingham left their station at Honolulu on the 10th of July, on account of the debilitated state of Mr. Bingham's health, and spent about two months on the Slope of one of the mountains of Hawaii. They spent a season at Lahaina on their return, and were there with Mr. and Mrs. Richards in October. In reference to this attack Mrs. B. says, under date of Nov. 5:

"Perhaps you cannot well conceive that danger is seriously to be apprehended. We would that it were the noisy words of wrath alone, of which, in the retrospect of our history, we had to speak. But as you have before seen, it is not. It is now not two weeks, since to loud and boisterous words of wrath, which fell upon our ears, succeeded the terrific sound of cannon balls flying over our heads. These were not acknowledged as aimed at the missionaries, nor were they threatened against them; but out of five, one or two passed on in the range of the house as if they flew. 'I will not here enter into particulars of this affair,—you will probably learn them in some other way. It was to us a serious night. We took up our five little ones, and dear Mrs. Richards' from her couch and retreated into the cellar. This retreat, however, afforded but little of the feeling of security, as the walls of the house were stone, so slightly constructed as to be easily demolished by cannon balls. A day or two after the firing, Mr. B. and R. went back a little, and brought with them, on their return one ball. It weighed 9lb.

It was, indeed, a trying hour; but then, as in seasons of peril before, we experienced a gracious deliverance from harm. What will be the result now, we cannot say. But this we do know.—God's will, respecting us, is good. Oh, to be always ready to say, from the heart, 'Let thy will be done!'

In reference to troubles at Honolulu she writes at the same date. She mentions the ship Daniel, from the crew of which, encouraged by their Captain, the Missionaries suffered much at Lahaina in the fall of 1825. She adds: "The same ship and Captain, with nearly 30 others, are now in port, at Honolulu. Vengeance is threatened on the heads of those who have dared thus to expose to view the dark deeds which have so long lain concealed in this distant corner. Early yesterday, (Sabbath morning,) we were excited, by cannon, from Oahu, to the chiefs in this place, informing them of the agitated state of things there, and the avowed determination of Capt. B. joined by some other English whalers to sail shortly for Lahaina, to punish the missionaries. In case of any interference from the chiefs or people, to protect them, the village is, without ceremony, to be fired upon. A note from Mr. C. the only one of our number at present on Oahu, gave in substance the same information. In the course of the day a vessel arrived by which we had more particulars. The whole department of the governor of this island, with his wife, the mother of the late queen, and the young princess, and indeed all the chiefs, is exceedingly interested, and did they know how to act, would be equally encouraging. But the purport of the advice to them from the king and his wife, reminds us of the divinely inspired admonition, 'put not your trust in princes.'

On the 6th of November Mr. and Mrs. Bishop, who had been four days at Lahaina, sailed for Oahu. On the 7th, vessels arrived from Oahu, inviting all the high chiefs of the windward islands to attend a general council at Honolulu. The little band are now in great perplexity, and Mrs. B. writes on the evening of the 8th, as follows:—"Most of this day has been spent in consultation. Mrs. B. was suffering much at the time from nervous irritability.

sultation, endeavouring to ascertain what, in God's holy providence, is required of us—whether we are called to go together to Oahu—or whether one or both families were to remain here—whether to remain quietly, making no particular provision for our safety in case of an attack, or whether to request of the chiefs some aid and flee with our little ones, into the interior of the island. No light has appeared to mark, distinctly, any course. The result of our deliberations, as the day drew to a close, seemed to be to impress more deeply on our minds, the weight of our perplexities—the need we have of more light to direct our way, and of our absolute dependence on our Divine Leader for guidance, support and protection. We took our tea, put our little ones to sleep, and sought again to come before our gracious Master. There were but us four; but if met in his name, how exceedingly great and precious his promise! We sang, from the Village Hymns, 'Give to the wind thy fears,' &c.; then read the 27th Psalm, knelt down and sought to commit ourselves and our work into his holy hands. We sang again, 'God moves in a mysterious way,' and once more presented our supplications before him. It has been a sweet season. Oh, may my lot be with Jesus' little flock, in life and in death!"

On the 12th Mr. and Mrs. B. left Lahaina for home. Concerning subsequent events we have no particulars, except those contained in the concluding paragraph:

"Honolulu, Dec. 13.—You will feel desirous, my dear friends, to have the history of the little band. But it is hardly possible for me to give it to you now—not even briefly. I must call upon you, however to praise God for his loving kindness—it is great towards us. We have been carried through one interesting scene and another, and are still the monuments of his kind and merciful care. Almost all the chiefs of the nation have been assembled here. Some good has been done by it we hope. You will see accounts of this period, or I would exert myself, difficult as it is for me, to give you some particulars. The dark clouds have been, for a little time past, gradually breaking away—the sea still remains rough.—What would my feeble spirit once have done, even in anticipation of the passing scenes of the present day? 'Tis God that gives me strength."

## BOSTON RECORDER.

FRIDAY, JULY 18, 1828.

## LIBERTY AND SLAVERY.

The Rev. Mr. Bagden's Address in Park Street Church, on the 14th of July, traced the boundaries between Freedom and Servitude.—He defined liberty to be the freedom of doing as we please under reasonable restraints. It supposes the influence of motives; and to make men equally free, they must be addressed severally by the same motives, or live under the same laws, administered to each with equal impartiality. But this simple general principle of liberty has been wilfully and constantly broken. One portion of the human family has ever struggled to infringe upon the natural prerogatives of another; and thus standards of right have been established and held long and hard dominion, which originated only in adventitious circumstances. The African race has suffered peculiarly under these long cherished errors.

Keeping these remarks in view, he proceeded to show, that the Christian religion and true liberty must be co-extensive and equal. He proposed 1. To delineate the nature of true liberty, as it is taught in the Bible, and 2. To illustrate the adaptation of the Christian religion to create and preserve it.—having throughout a special reference to the overthrow of slavery as it exists in our own country; thus aiming at two objects, to settle minds that are wavering as to the doctrine of the Bible concerning slavery, and advocating the claims of the Colonization Society.

1. As to the nature of true liberty, we may conclude without examination, that the sacred page would never recognize any authority exercised by man over man, which might tend either directly or indirectly to the injury either of his body or his soul. All lawful subjection or servitude must be consistent with this rule; and it must arise in such circumstances that the general good requires it. An examination of the Scriptures leads to the same conclusion. The first instance we meet with, was inflicted as the lawful punishment of sin; the instance of the descendants of Canaan whom Noah cursed in an inspired prediction, now fulfilling on the enslaved Africans. This will be found to apply to all the representations in the Scriptures concerning liberty and slavery. The servants of the Jews were heathen captives who had been subdued in war, on whom the Jews were to execute the judgments of God.—In the second place, whenever servitude was inflicted on the Jews themselves as a punishment for their sins, it was mitigated by the express command of God. The jubilee made every Hebrew servant free, unless he voluntarily chose to remain. Ex. xxi. 2—11. John viii. 33. Lev. xiv. 42.—Again, servitude was restricted to hired servants, and to captives taken in war, for kidnapping or manstealing was expressly forbidden. Ex. xxi. 16. Besides, the servitude of heathen captives among the Jews was overruled and made a real blessing, to make them acquainted with the true God. And strict attention was required both to their bodies and their souls. See Ex. xx. and xxi. Lev. xxy. 6. Job xxi. 13. Neh. ix. 36, 37. 2 Chron. xxi. 8. Is. lvi. 6. The same views are abundantly confirmed by the New Testament, and the whole establishes the position, That though the Bible does not prohibit the relation of master and servant, it does prohibit all kinds of power which have any tendency to injure the body or enervate the mind.

II. He illustrated the adaptation of the Christian religion to create and preserve true liberty:—1. as it brings men back to that common standard of motives which all have broken.—2. It abolishes all adventitious distinctions of character, and all unwarrantable prejudices.—3. But it allows and demands such distinctions as arise from a diversity of physical and moral powers.—4. It awakes a spirit of obedience to superiors, which slavery would diminish or destroy.—5. It produces a softening effect upon the feelings of the master towards his servant.

## RELIGIOUS CELEBRATIONS.

It is grateful to the Christian, to see the religious celebration of Independence, by way of sermon or address, with prayers, thanksgivings and praises, taking the place of these notices of the day which have been so long practised. The first exercise of a religious kind within our personal knowledge, was a prayer-meeting at Portland, Me. in 1820, and the second at Goshen, Me. in 1821; the first in this city was in 1821. The practice is now adopted in many places, and the number is increasing every year.—In addition to those mentioned last week, we have observed the following the present year.

At Worcester, address in the Baptist Meeting-house, by the Rev. Mr. Going, and a collection taken for the Colonization Society.—At Suffolk, Conn., an address on Intemperance by a clergyman from Hartford; where the religious exercises were interrupted by repeated firing, both of a musket and a swivel, very near the place of worship. There was no civil or military celebration, and this firing appeared to be designed merely for disturbance.—At Springfield, Ms. in Rev. Mr. Osgood's church, address by the Rev.

Mr. Peabody; collection for the Colonization Society of \$80.—At Portland, Me. a discourse from Isa. 61. 1, by the Rev. J. Greenleaf, of Wells; and a collection.—At North Yarmouth, Me. an address by the Rev. N. Cressey.—At Thomaston, Me., a union celebration by Congregationalists and Baptists; address by Rev. J. H. Ingraham, and collection of \$12 for the Colonization Society.—In the city of New-York, divine service was performed at the church in Spring Street, also at the church in Laight Street, address by Rev. Mr. Cox; and at the Mariner's church, address by the Rev. Dr. Brownlee.—In Albany, an address by the Rev. Dr. Ludlow, and a collection for the Society.—In Philadelphia, the Pennsylvania Society and the Young Men's Association for the suppression of Intemperance, held a meeting in conjunction on the 4th of July, in the Fifth Presbyterian church; where they had prayers, addresses, and resolutions in reference to the objects of their association. A large number of persons present enrolled their names as members of the junior Society.

**SABBATH SCHOOL CELEBRATIONS.**  
We have noticed an improvement on the religious celebration of Independence the present year, which may be safely recommended to imitation where circumstances render it expedient. The practice is, to assemble the children of the Sabbath Schools, that interesting class which constitutes the hope of the country and of the church, and have addresses or other appropriate exercises; and this is sometimes connected with the anniversary of a Sab. School Union or Society.

In Hartford, Conn., the children of most of the Sabbath Schools in that city, together with the School and a Bible Class from West Hartford, assembled and walked in procession to a grove. The number, including teachers and scholars, was more than 1400. Most of those from West Hartford, to the number of 240, had come several miles. "At the head of each school, one of the scholars carried a small banner of silk, on which was some appropriate motto; such as 'Search the Scriptures,'—'Suffer little children to come unto me,'—'At the grove were hymns, prayers, and an address by the Rev. Mr. McLean, of Simsbury. Among the members of the African school, who were placed among their brethren on this occasion, were some advanced in life, who are learning to read the oracles of God.—In the afternoon, two of the schools assembled in their several school rooms, where they were again addressed by ministers of the gospel; although the time was principally spent in innocent recreation.

In Norwich, Conn. about 300 children were assembled at the Episcopal Church, and moved in procession to the Congregational Meeting house, where a number of gentlemen delivered addresses to the Children and to the Parents.

In Richmond, Va. the schools connected with three denominations, with the several Sabbath School Unions which support them, assembled, and went in procession to Trinity church, attended by ministers of the gospel, public characters and a concourse of citizens. The exercises were music, prayers, and an address by Rev. W. J. Armstrong. The audience was large, and the number of children about 850. The Hon. J. Marshall, Chief Justice of the United States, had been invited to join the celebration; and expressed his high approbation of Sabbath Schools in a letter to the committee, though he was obliged on account of Mrs. M.'s health to leave the city.

In Albany the children belonging to the various Sabbath Schools assembled in the afternoon of the 4th of July, to the number of about 1200;—appropriate services were performed; an address to the scholars was made by the Rev. Mr. Halser, and an appeal to the teachers by the Rev. Mr. Kirk; and previous to their dismissal, each scholar was presented with a copy of "Kidridge's Address on Intemperance."

In Utica, N. Y. several religious societies united in the celebration, and the Sabbath scholars to the number of about 800 were assembled. Address by Rev. Mr. Aiken. Refreshments were provided at a suitable place, and then the children were dismissed.

At Whitesborough, N. Y. about 500 scholars, with superintendents and teachers, assembled in a court yard, prepared with a stage for the speakers, and circular seats for the children.—Addresses were made by Mr. White, preceptor of the Academy, by Rev. Mr. Gale and Professor Monteith. Refreshments were furnished, by the liberality of Mrs. Dexter.

"Perfect order prevailed during this heart-stirring scene, which closed with a hymn of praise, when all retired from the place in the same orderly manner in which they entered."

## COMMON CELEBRATIONS.

The long established mode of observing our national anniversary, is still continued; though we apprehend that the orations are more chaste and useful than formerly, and the demonstrations of joy more decent.—In this city, there were several dinners and two orations. The city orator was B. Sumner, Esq., whose oration has been requested for publication. The judicious arrangements of the Corporation on the Common, which were adopted on Election and Artillery Election days, were renewed on the 4th inst., and the happy effects were obvious. A band of music on an elevated stage, provided we understood by the liberality of a few private gentlemen, contributed much to the rational amusement of those who visited that public promenade.—In New Haven, ardent spirits were excluded from a public dinner by a previous vote of those who made the arrangements. Of the appearance of things in the city of New York, the Journal of Commerce gives the following account:—

"Upon the whole, the day passed off very happily, & in general with much more good order than we could have thought possible from such crowds of persons assembled. We were particularly pleased, we must say, to observe, that notwithstanding the gross and shocking indecency of those abandoned to drunkenness so openly and disgustingly displayed in them before all eyes, there were, in fact, as far as we saw, but few instances of intoxication in the streets. This fact certainly does credit to our people, whose virtue, however, we must hope will not be tried again in this

way another year.—Several papers have remarked, the diminution of instances of intoxication, as observed on that day in towns and villages.

## A NEW ALLIANCE.

The Christian Register has received a short letter from "a Hicksite Friend" at New York, expressing warm approbation of that paper and some other Unitarian publications. The editor seems to be peculiarly delighted on the occasion, and introduces the letter with the following sentence: "We insert with pleasure the following friendly remarks, received a few days since. We greet the friends of Elias Hicks, as our friends and brothers."

Now it is well known, that Elias Hicks, the leader of a party among the Friends or Quakers, which has made great commotion in that connection, and which has openly seceded from the main body within two or three months past. It is well known too, that Hicks openly discards most of the doctrines of revelation which nearly every Christian sect has professed to receive; and therefore is unquestionably within a hair's breadth of Deism. He declares plainly, that man has no need of a Mediator with God;—he scorns the idea of a future judgment, of heaven, and of hell, declaring that man goes daily to judgment, and there will be no other, and that he suffers all his punishment and receives all his reward in the present life. These are but a specimen of his bold and extravagant dogmas.

Are Unitarians ready to receive this man and his adherents to their sacred fellowship? We were not prepared to hear of it. We had thought the admission of Universalists and Christians would suffice for the present. But if Elias Hicks comes in, Robert Owen will have an undeniable claim; and if there be any genuine descendants or followers of David Hume and Thomas Paine, we may expect soon to see them "greeted as friends and brothers." When the long arms of Unitarian fellowship shall have embraced so many sects, will there remain room for the Evangelical Congregationalists? We put the question to the Register and all his counsellors; we put it solemnly to our "friends and brothers" also.

## JOURNEMEN PRINTERS.

If we may judge by the "Resolutions" which have been published by the "Typographical Society," the Journeymen Printers have quite misunderstood the plain language of our article in the Recorder of June 29. We did not, directly or by implication, charge intemperance upon them "as a body." Our language was, "many indiscreet, intemperate, who go to serve their time in newspaper offices, soon become addicted to intemperance." Now we presume that the journeymen and apprentices in the city amount to several hundreds; say, two hundred only. If out of this number have "become addicted to intemperance," they may properly be called "many," by far many. That there are "many," though a very small part out of a very large number, we presume will not be denied. That there would have been double the present number, if intemperance had not by some mode taken them out of the employment, will also be admitted. That the Society should take such a charge upon themselves "as a body," seems rather suspicious at first view; for here we "regain no occasion for their resolving themselves to innocent men." But the journeymen are only a part of the young men and lads employed in the business; the Society does not include all the journeymen; and if it shall be found that the "resolutions" were passed, however "anonymous," by a small portion of the Society, we shall conclude that a large majority of the journeymen have not felt implicated in our remarks, but understood them correctly.

But why assail the printers, and not joiners, lathers, or other mechanics? Simply because an instance has lately come under our eyes; and because on occasion of intemperance being presented in some printing offices, that is not in most mechanic shops, by work being done in the night, since learn that this practice, which was formerly common, is on the decline; and we are told that the "freedom trade" & the "new year's treat," are abolished. If so, we sincerely rejoice; for our only wish is, and our only object in our former article was, to promote temperance among the youth, that they may become "respectable and industrious men." We will now therefore make nothing out of the declaration of one of the editors who finds fault with us, that he "does not dispute the fact, that a great many printers possess deplorable habits." We wish only to remark, that we have not said more than this, or even so much.—We are told, some have understood us to have aimed specially at the Centinel Office; whereas there are no ardent spirits admitted there. We therefore think it proper to say, that our only reason for proposing that the "veteran editor" should take the lead in measures for preventing evil, that his age and respectable standing in the profession would give him peculiar influence.

But we have a still higher motive in wishing the moral improvement of Printers. It is in the immense influence which they can exert in this free country by the power of the Press. While an immoral, unprincipled man, by his Press, will be corrupting the sentiments of thousands around him, and undermining the foundations of our Republic institutions; another man by diffusing the principles of morality, integrity, and honest Republicanism will be a support to our happy Government, and promote the intellectual and moral improvement of all his readers. When we consider the immense power which the Press exerts in this land of civil and religious freedom, we conceive that our dearest interests as a people are involved in the character of those who direct this power. Let Printers then aim at higher attainments in morals and education, and thus prove themselves more worthy of the power which Providence has placed in their hands.

## STAGE DRIVERS.

"The Traveller," (with a few other folks,) seems to be nettled that we have a desire to ride in the coaches of the "Pioneer Line," with "drivers who neither drink nor swear;" and he affects to pity us for certain "unpleasant consequences" of what he is pleased to denounce "as a slander label upon the character" of Stage Drivers. Now we really do not deserve any commiseration, or ask any, for the consequences of the remarks to which he alludes. We have too much evidence of the good effects of that effort for the welfare of a respectable and numerous class of men, and too much satisfaction in having borne indignation and reproach while waiting for the fruit of our labor, to regret the step we took. Many drivers were excited to anger at the time, by a few interested persons; but they have since discovered who are their best friends; and are showing practically that we told them some things which are worthy of serious attention.

As to the recent alleged offence, we have only to say that the "Traveller" makes a mountain out of a mole-hill. We only meant to give the new line a *pre-miere*, on account of its noble object, the good behaviour and character of all its drivers, and the improvements intended to be had in the taverns where it rests. We did not, at the same time, decri or disparage other lines; and now this pleasure in saying distinctly, what we should have said need of saying but for the comments of the Traveller, that we have no doubt there are very many drivers in the land who "neither drink nor swear." We are in possession of some facts on this subject; which will be found honorable to drivers and stage proprietors; and which will gladden the benevolent, while they encourage those who mean to "relieve their neighbors and do not suffer an upon them."

**DUPLICATE**  
Private communications to the Recorder, involving upon the merits of the church, are not "exposed" to another's view of growth and

We do not communicate, in a fashionable, to repeat. edifying discourses, and joys, as a consolation to the takes such on his own, and we do wish of every ray furnish opportunities." We Lamb shall chide, and "spend the than "to be we cannot cope upon the subjects and demand for children, needful; and of Christian

But we are directly we religiously this probable the shipping, which dren of vanity isters, of diff of certain de because it is conversation of trine, or repress. Out of it; but the he with divine the nates, zeal with mind, may pr veration, whi ace of emine ly be a real Cation neighbor religious topics known and his object, and

The branch our brethren, gations to such considered here tween two bre be useful to be due a subject of conscience, perplexities, or hand, any per tude. On all light; and "as nance of a man will thus aid of the will and fulfill the practising, admonition may properly for Christian brethren, another; and on is fullen, or pas They must set brethren, but e aware of the dev not be omitted; be used daily, b each other to reach forth unto the mark for the Jesus." Thus may spake when he spoke often one heard it; and a b him for them that his name. And the in that day when them, as a man Then shall ye re and the wicked, I that serveth him

**GENERAL**  
This body met were presented; State Association shire. Prayer me mons by Dr. B. Hyde, from Luke in the bounds of no many Association ciation agreed to schuests Miss. send the same num mon is also to be subject of Missio is first preacher for

—The Comm Council was disc of that subject. A General Assembly the principles on w ministers, licentiate each other; on w adopted, and sent for domestic missi On the subject of ed the object and adopted the same pl resolutions:— Resolved, That the several Associat stain from travelling ment of ministers or mercy; and it in the present effort which are so mark of reproach, should al rule.

Resolved, That Sabbath, in every to form as early as possible, and an effec tion of the Sabbath re. It was also resol to the several Associ they form themselves suchness Missionary ing the tenth church cause in this Comm

**GENERAL**  
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**GENERAL ASSEMBLY'S MISSION**  
Our readers know that the General Assembly of the Presbyterian Church, annually appoints a Board of Missions, to direct the missionary

**NOTICE.**

According to a vote of the "Old Colony Association" at their last meeting, "The Old Colony Sabbath Union" will be formed on Wednesday the 30th inst. o'clock, A. M. at the Rev. Mr. Whitmore's Manse in Plymouth,—and all Sabbath Schools and School Societies, which have accepted the constitution are earnestly requested to send one or more delegates to assist in its formation.

J. BIGELOW,  
Clerk of the Association.

*Lutheran Seminary.*—The Rev. Professor S. Mucker has furnished a scholarship in the Se

*Lightning.*—During the months of July and August a greater number of barns are struck by lightning, by two to one, than any other objects of equal height and number. The reason is the exhalations which arise from a barn filled with hay and grain, recently gathered, are great, form a column of rarefied air, which reach to a great height in the atmosphere. This column is a direct attractor

modated with Genteel Boarding at the House of the s  
 scriber on MILTON HILL.—The situation is pleasant  
 healthy, and the Communication with the City by a nu  
 ber of daily Stages easy and convenient—those who w  
 to board in the Country can call and view the House,  
 and be informed of the terms by  
*Milton, July 11th, 1828.* 3w<sup>th</sup>.



## POETRY.

For the Boston Recorder.

## THE BAPTISM.

She stood up in the meekness of a heart  
Resting on God, and held her fair young child  
Upon her bosom, with its gentle eyes  
Folded in sleep, as if its soul were gone  
To whisper the baptismal vow in Heaven.  
The prayer went up devoutly, and the lips  
Of the good man glow'd fervently with faith,  
That it would be, even as he had pray'd;  
And the sweet child be gather'd to the fold  
Of Jesus. As the holy words went on,  
Her lips mov'd silently, and tears, fast tears  
Stole from beneath her lashes, and upon  
The forehead of her beautiful child lay soft  
With the baptismal water. Then I thought  
That to the eye of God that mother's tears  
Would be a deeper covenant, which sin  
And the temptations of the world, and death,  
Would leave unbroken, and that she would know  
In the clear light of Heaven, how very strong  
The prayer which press'd them from her heart had been,  
In leading its young spirit up to God. ROY.

## MISCELLANEOUS.

For the Boston Recorder.

## POLLOK'S COURSE OF TIME.

It is happy for the Reviewer that when criticism, as in the present instance, is disarmed by affecting circumstances, the excellencies of the book under consideration are so striking as not to need the contrast of its blemishes. The author of the Course of Time is dead—and were the monument which he has left behind him less likely to perpetuate his name as a poet and a Christian, we could not find it in our hearts to speak harshly of one who has died so early, and made, in this day of vain literature, an effort so decided to purify the perverted "wells of poetry."

The Course of Time is a "Poem of Ten Books." It opens with an invocation to the "Eternal Spirit," disavowing all desire for ornament of style, and asking only for power "to utter as it is the essential truth." It then takes for its time a period subsequent to the judgment, and represents two celestial beings walking "on the hills of immortality," when a stranger arrives in heaven. After greetings have been exchanged, he accounts for the agitation of his manner by a description of his journey in which he had passed hell. A description of the "worm that never dies," terribly graphic, and some other of the phases of misery conclude his narration. He then asks for an explanation, and is referred by them to an "ancient bard of earth," who was better competent to inform him.

The description of his flight over heaven in search of him is very beautiful:

So saying, they linked hand in hand, spread out  
Their golden wings by living beams of sun and moon,  
And over heaven's broad champagne sail'd serene.  
O'er hill and valley, clothed with verdure green,  
That never fades; and tree, and herb, and flower,  
That never fades; and a river, rich  
With nectar, winding pleasantly, they pass'd;  
And mansion of celestial mould, and work  
Divine. And off delicious music, sung  
By saint and angel bands that walk'd the vales,  
Or mountain tops, and harp'd upon their harps,  
Their ear inclin'd, and held by sweet constraint  
Their wing;

The story is now transferred with a fine poetical invention to the "ancient bard," who goes on with the main subject of the book—the Course of Time. Among the passions which prevailed after the fall, he dwells much upon fame, and this gives the author an opportunity to speak of himself, which he does in a way at once touching and modest.

The following passage in the description of a christian mother's death, we think one of the most exquisitely beautiful we have ever seen:

She made a sign  
To bring her babe—twas brought, and by her placed.  
She look'd upon its face, that neither smile nor wept,  
Nor knew who gaz'd upon't, and laid  
Her hand upon its little breast, and sought  
For it, with look that seem'd to penetrate  
The heavens—unutterable blessings—such  
As God to dying parents only grants.  
For infants left behind them to the world.  
"God keep my child," we heard her say, and heard  
No more: the Angel of the Covenant  
Was come, and faithful to his promise stood  
Prepared to walk with her through death's dark vale.  
And now her eyes grew bright, and brighter still,  
Too bright for ours to look upon, sufficed  
With many tears, and closed without a cloud.  
They set as sets the morning star, which goes  
Not down behind the darkened west, nor hides  
(Obscured among the tangles of the sky,  
But melts away into the light of heaven.)

There is a fine description of Byron—too long for insertion, and an apostrophe to the sea, "Th' eternal base."

Of nature's anthem," which is full of sublimity. We close our extracts with the following original extract from the description of the resurrection:

Now starting up among the living changed,  
Appeared innumerable the risen dead.  
Each particle of dust was claimed: the turf,  
For ages trod beneath the careless foot  
Of men, rose organized in human form.  
The monumental stones were roll'd away:  
The doors of death were opened; and in the dark  
And loathsome vault, and silent chamber house,  
Moving were heard the mouldered bones that sought  
Their proper place. Inactive every soul  
Flow'd to its clayey part: from grass-grown mould,  
The nameless spirit took its ashen up,  
Reanimate: and merging from beneath  
The flattered marble, undistinguished rose  
The great—nor heeded once the lavish rhyme,  
And costly pomp of sculptured garish urn.  
The Memphis mummy, that from age to age  
Descending, bought and sold a thousand times,  
In hall of curious antiquary, stowed,  
Wrant in mysterious weeds, the wondrous theme  
Of many an erring tale about its life;  
And the brown son of Egypt stood beside  
The European, his last purchaser.  
In vale remote the hermit rose, surprised  
At crowds that rose around him, where he thought  
His slumbers had been single; and the bard,  
Who fondly covenanted with his friend  
To lay his bones beneath the sighing hough  
Of some old lonely tree, rising was pressed  
By multitudes, that claimed their proper dust  
From the same spot: and he, that richly heared,  
With gloomy gariture of purchased roe,  
Embalmed in princely sepulchre was laid,  
Apart from vulgar men, built nicely round  
And round by the proud her who blushed to think  
His father's lordly life should ever mix  
With peasant dust—now by his side awake  
The clown, that long had slumbered in his arms.

As we said before we have no disposition to criticize this book. The occasional lameness of a line, the unusual inversion of the style, except where his ardor carries him above it, and one or two instances of bad taste and familiarity in figures, are defects that might be dwelt upon; but it would be no satisfaction to us, and a profanation certainly, to the feelings of every reader.

It is written in a spirit of the most pure and fervent piety, and must and does leave a salutary impression. We cannot, indeed, go so far as some who prefer it to Paradise Lost; but we do think that with the exception of one or two of the "great lights of poetry," it is the finest specimen of contemporary poetical genius.

The Charleston Observer states that the church lately under the pastoral care of Rev. T. C. Henry, deceased, have invited Rev. Professor Church, of Franklin College, Georgia, to become their pastor.

## FOREIGN MISSIONS.

To the Secretaries, Treasurers, and Executive Committees of Auxiliary Societies, and to the Secretaries, Treasurers, and Collectors of Associations.

DEAR BRETHREN AND FRIENDS.—In the course of a few months, upon which we are now entering, the annual collections for aiding missionary exertions among the heathen will be made throughout many Auxiliary Societies. The Prudential Committee feel constrained to make a few brief considerations, on the subject of the personal exertions, which may rightfully be expected of those who have consented to assume a special direction and agency, and have pledged themselves to co-operate in the great design of sending the Gospel through the world.

Though the list of donations, in this number, exhibits an encouraging result, for which we would be grateful, the attentive reader of the Herald must have observed, in several late numbers, a great deficiency of the sum, which the monthly lists, on an average, must present, in order to sustain and augment the operations of the Board. In several parts of our country, as it has been recently ascertained, there has not been activity enough in the friends of the missionary cause to prevent a diminution in the sums contributed. This diminution has not been occasioned, it is believed, by the conviction, that too much has been given by the same contributors at any time hitherto, nor by any alleged inability to give more than has ever been given; but it is represented as having occurred rather by inattention, and the want of a feeling of responsibility.

Nothing can be more clearly established, than that the Christian church will not discharge the duties to which she is invited, unless her members, to a great extent, ascertain what these duties are, and persevere in a cheerful, resolute, and thorough performance of them. In order that the existing organization may answer the ends for which it was designed, the following things are necessary:

1. That much labor and pains should be expended, in making known the claims of the heathen to all classes of people in our Christian community.

2. That this labor should be assumed with cheerfulness and alacrity by a competent number of persons, of every age, rank, and village, where well informed Christians can be found.

3. That while activity and enterprise are essential to the thorough management of any Association, or Auxiliary, there is a great advantage in having individuals of some age and an established character employed in making applications to their fellow Christians.

4. That the great subject of delivering the world from spiritual bondage and bringing men into the glorious liberty of the sons of God, should be presented to the minds of all with the greatest simplicity, and in the most dignified manner.

The subject is so grand and noble, that it commands title to every consideration man.

With what consistency can the Christian community at home demand of missionaries, that they remain faithful, industrious, diligent, self-denying, and supremely devoted to the work of the Lord, while the members of our highly favored churches easily excuse themselves from taking even a moderate share in this same divine work? How can any Christian man or woman be justified, in dismissing all care on this subject, and refusing to take any responsibility? Let it be said once more, though it has been many times repeated already, that this cause belongs to the church at large; that every professed disciple of Christ, and every real friend of his species, has a share in it; and that if the great body of Christians do not make the cause their own, the wants of a world, perishing in sin, must remain with little relief during the present generation.

(Miss Herd.)

## GOOD NEWS FROM FRANCE.

A correspondent of the New York Observer writes as follows.

There are in Paris two Reformed French Churches, and four pastors; two of whom are decidedly evangelical, and preach the Gospel faithfully and boldly. There is one Lutheran Church, and three pastors; also a Swiss minister, who was expelled from the church of Geneva, on account of his holding the doctrines of the Reformation, preaches to a small congregation assembled in a private dwelling. There is in Paris a Bible Society, which was established in 1818, whose Auxiliaries in different parts of France, amount to more than one hundred;—the Society for Evangelical Missions, established in 1823;—the Tract Society, in 1822, which has distributed nearly seven hundred thousand tracts; the Committee of Sabbath Schools, formed in 1820;—the Protestant Society "de l'Évangile," in 1825. This consists of several hundreds of persons, each of whom pays about three francs (sixty cents) a month, and whenever any one is reduced by misfortune in his worldly circumstances, he derives his support from the fund which is thus maintained:—the Society for Christian Morals, consisting both of Catholics and Protestants, the object of which is to suppress lotteries, to oppose the slave trade, to regulate prisons, to lessen the number of capital punishments, and to promote the cause of religious liberty. In the course of the last year, a very able work has been written here on the subject of capital punishments which has produced a strong impression on the public mind, and promises to be followed by permanent beneficial effects. There is also a Society for elementary instructions, which, like the one last mentioned, unites both Catholics and Protestants. Of these Societies, the first, second, sixth and seventh in the order in which I have noticed them, publish a bulletin, or periodical journal. They have all their annual meetings during one week in April, which are conducted substantially in the same manner with ours in New-York. Several of these Societies are principally indebted, not only for their prosperity but their existence, to Mr. W., a countryman of ours, whose name is associated with more than one benevolent enterprise, not only here, but on our side of the Atlantic. According to a recent estimate, there are in France 269 pastors in 90 Reformed Churches, and 219 pastors in 35 Lutheran Churches. The number of pastors has now probably increased by 30 or 40 more. There are among these a considerable number of decidedly evangelical men, and I am happy to learn that the number is increasing every year. There are two Theological Seminaries in France; one at Montauban, the other at Strasburg. The professors are said to be generally lax in their religious views, though at Montauban, there are 30 or 40 students who embrace the evangelical doctrines. I must not omit to mention a Society in Paris, of which I have had an interesting account, consisting of about 25 persons, who meet once a week, at four different houses in rotation, for conversation on experimental religion.

THE LAST STRUGGLES OF INFIDELITY.

We doubt if there was ever such a desperate effort to rally the scattered forces of infidelity in this country, and particularly in this State, as there is at present. Ephemeral periodicals, and scurrilous handbills, written in the spirit of the nether world, and apparently regardless of either truth or decency, are springing up in various places, with the avowed purpose of opposing the Sabbath, Foreign and Domestic Missions, and, in general, all the benevolent operations of the day. Some of them go so far as to vent the most horrid blasphemies against the Bible, and against Jehovah himself.

While it is lamentable indeed that any should be so hardened in unbelief, it may be the occasional struggles of infidelity are useful to the church, and to society at large, by leading men to examine more fully the evidences of Christianity, and to see more clearly the depravity of the human heart. The result of such inquiries ever has been, and ever will be, the triumph of truth, and the confusion of all who oppose its progress.

N. Y. Obs.

Decline of Neologism in Germany.—A recent letter from Germany gives the following interesting statements:—"Nor is this country destitute of numerous and mighty advocates of the Cross. Heterodoxy is on the decline. Many theologians, who much learning had made mad, and who, when standing on the pinnacle of their reason and philosophy, grow dizzy, and lost themselves in the labyrinth of their speculations, have dis-

covered their folly, and, like humble penitents, have returned to the plain simple doctrines of the Gospel of Christ, and proclaim them with the fervor of hearts warmed by the love of God, shed abroad through Jesus Christ. Unitarianism, or, as it is here termed, Rationalism, is losing ground, and many, who a few years ago had exalted reason to sit in judgment upon revelation and the things of God, that far transcend its circumscribed capacity, have come back, wept bitterly over their errors, and are now marching in the ranks of their Redeemer.—Chr. Obs.

For the facts related in the following anecdote, we have a responsible name.—Ed. Roch. Obs.

Infidelity "weighed in the balance and found wanting."

A certain infidel, standing upon the shore of the Canandaigua Lake, having a raft of lumber prepared to sail, entered upon a long argumentative discourse against the Christian Religion; in which he asserted in bold terms that there was no God, nor any such thing as an immortal soul—that it was no matter how a man conducted in life; for when he died after he had finished this discourse, having started with his raft, and the lake being very rough, he was in great danger of being drowned. The bold infidel, now suspended between life and death, the fears of hell took hold upon his soul, and he began to call upon God for mercy. His loud and piercing cries reached the ears of the bystanders on both shores. After about fifteen minutes he was delivered from his perilous situation. Being asked by one, why he was so frightened, his pale expressive countenance alone answered the question.—He has since been heard to say, "I will never advocate my old principles again."

It is hoped that this providential admonition will result in good to his soul.

Another.—Nothing gained by working on "the Sabbath."

In Carlisle, Co. N. Y., where the Sabbath must have been almost forgotten, a carpenter had the frame of a mill prepared for raising on Saturday afternoon; and such was his impatience to see it up, that he invited men to raise it on Sunday; which was accordingly done. The frame not being sufficiently secured, it fell, one being against another; but the last one, being supported by a lug-pole, stood, and the other rest against it. A number of the tenons were broken; and the frame was so much injured that, in the opinion of the informer, it would cost \$40 to repair it.

For the Boston Recorder.

SUICIDE.

Unfortunately for me, Messrs. Editors, several of my ancestors have put a period to their existence and have entailed on me a kind of desire to commit a like act. I find this desire very much increased and strengthened whenever I hear or read accounts of suicides. The effect produced is not exclusively confined to me, but is perhaps more general in its application than most persons are apt to imagine. Suicides should be treated as they really are, too horrid to be thought of, never to be printed; and there would be fewer committed.

Should you continue the practice of publishing them, perhaps ere long you may have to record the death by suicide of your subscriber,

X. Y. Z.

Remarks.—If our correspondent reads other papers, he must have observed that we are much more sparing than is common in giving accounts of murders, and robberies and suicides. We have not supposed, however, that an occasional notice of such outbreaks of depravity is either wrong, or dangerous. It is certain that the sacred writers record instances of self-murder; and we always understood them to hold them up as warnings, not only against the final and fatal act, but against the most distant tendencies to such an event. The propensity and desire of our correspondent, which he seems inclined to consider as hereditary, is alarming and almost unaccountable. But let him resist and overcome it in the strength of divine grace, and make his life happy by serving Christ and his generation with all his might. Thus doing, he will forget his sorrow, and daily say "My times are in thine hands; all the days of my appointed time will I wait till my change come."

## THE SABBATH.

For the Boston Recorder.

Messrs. Editors.—A question is found in the Recorder of June 13, in the following language:—"How far may a minister travel on the Sabbath to preach the Gospel?"—Last that question should receive no other answer than that which is given to it by the inquiry, I have attempted one, with the hope that some evil may be prevented that would be likely to result from the position which the writer has taken. I must, however, be permitted to say, that I am happy to feel that nothing, in the remarks of this writer, is calculated to do, in the way of argument, any injury. On the other hand, the scruples which he speaks of as having troubled him in the commencement of his ministry; and the practice that he adopted, of riding during other hours than those of the Sabbath; with the very frank acknowledgment, that he has never yet been able to settle the question with all the precision and evidence that he could wish;—connected with the confident declaration of his "fixed opinion" now, that it is lawful and expedient for a minister to travel six or seven miles on Sabbath morning, rather than before, when it is his duty to attend public worship at such a distance from his family—all these things, together with his argument in relation to the violation of the fifth commandment, in giving offence to the memory of one of his godly ancestors' who was accustomed to ride six miles on the Sabbath to hear the Gospel—when not favoured with preaching nearer; all this with other similar arguments, would do more, it is hoped, to favour what I conceive to be a right example on the part of ministers than it could do to promote the practice which the writer favours. And here let me ask him, if he has not cause to be alarmed, with the power that he has acquired of quieting a faithful "Conscience," and persuading himself to do what once he could not do without some rebukes.

I have been grieved that such a communication should appear, from a minister of the Gospel;—especially at such a time as this. For many years past, I have knowledge that some ministers, and many Christians, would have seen with pain, these sentiments expressed. But at the present time, when something like proper exertions are beginning to be made for the sanctification of the Sabbath, such sentiments appear both as ill-timed, and incorrect, as it would appear at this moment in a Christian minister to send forth an avowal of the propriety of making a moderate habitual use of ardent spirits, and his determination to do so. And here may be expressed what I believe to be the only just and safe principle on the subject in question. It is the same, as on the other;—the principle of entire abstinence. And the only proper answer to the question:—"How far may a minister travel on the Sabbath to preach the Gospel?" no farther than is necessary.

He would not be likely to live so far from his own place of worship as to make a long ride necessary for Sabbath morning. If it is necessary for him to ride several miles to preach to a destitute congregation, which he could not reach on Saturday, let him do so. In common exchanges, if necessity requires that he should be at home with his family, or the sickness of his family presents the plea of mercy that he should remain with them until Sabbath morning, let him remain in peace and ride with a conscience void of offence on the morning of the day of rest, to his place of labour. The Sabbath was made for man, and not man for the Sabbath. But let not this liberal allowance of the Lord of the Sabbath be perverted, to promote a profanation of this holy day;—and what else is needed to constitute a profanation, than to perform any unnecessary labour in the hours that God has sanctified?

I need not say that the practice which the writer justifies is labour—or work for man or beast, or both. And in any given case, if it is not necessary, that is a case with which these remarks have no connexion.

If it is unnecessary, it is a violation of the command: In it thou shalt not do any work—thou nor thy son—nor thy daughter—nor thy man-servant—nor thy maid-servant—nor thy cattle—nor thy stranger that is within thy gates.—These interesting words suggest many thoughts concerning the labour that would be created, for these different classes of agents, by the practice contended for. But the designed length of this article will not admit of expressing them here.

If it should be necessary they may be expressed hereafter:—with some farther thoughts about the reasons sometimes assigned by ministers for the liberty which they take in this particular. In the mean time let me assure the writer of that communication, that many of his brethren have long been 'able to settle the question' in debate, without any doubt remaining; and that such a practice as he vindicates is in their view entirely unlawful and inexpedient.—If they are weak in this yet let not the weak brother be offended—and let the writer have so much regard to the feelings of his brethren, (if there can be no other reason,) as to be influenced to another course of conduct for their sake.

A BERRISHE MINISTER.

For the Boston Recorder.

Messrs. Editors.—I highly approve of the preliminary remarks of "A Layman," in your No. for July 4. May they prove useful to the ministry and to the laity. For these remarks he has my most cordial thanks. They appear worthy of his high character, which he sustains among his Christian friends. Perhaps I ought to be more grateful still for his faithful reproofs, however cutting. These, I doubt not, are the wounds of a friend; and could he view my bleeding heart, he would not probably wish them to be more deep, or more painful. To be accused of profaning the holy Sabbath, and of "raising quibbles" in self-justification; to be publicly accused of these crimes, by one so loved and honored, cannot but fill me with grief. I do not know that I am guiltless of these offences. If I have really erred, it is my ardent wish to discover, deplore and forsake my sin. O that my dear brother would show me wherein I have offended. Is it criminal to travel on the Sabbath, to attend public worship, or to preach the Gospel? Is it criminal for ministers to exchange professional labors? Or does the criminality consist wholly in travelling for the purpose of exchange, whether the distance be longer or shorter? I hope my brother will not consider these questions as "quibbles." If I ever made inquiries in simplicity and godly sincerity, with an earnest desire of being informed, I trust these are of the number. That he may have the best possible opportunity to convince me of my sin, if I am really guilty, I will state the facts, which he has already implicitly condemned.

For the purpose of exchanging, I have been accustomed to travel on the Sabbath a considerable variety of distances; which, according to the best estimation that I can now make, are nearly as follows: 4 rods, two miles (both in the same town.) 2 1/4, 3, 3 1/2, 4, 5, 6, 7. A greater distance I did not travel on the Sabbath, without some very special and urgent reason. It may be proper to state, that with the exception of a few rods, the roads were remarkably smooth and level. Were all these journeys violations of the sacred rest? If not, which are to be excused, and which condemned? If my brother will have the goodness to tell me, I will endeavor to make my defence, or—to make my confession.

I should not be very much surprised, if it should finally be acknowledged on all hands, that the grand question at issue, is, How far, under favorable circumstances, a minister may travel on the Sabbath, for the purpose of exchanging.

T. C.

For the Boston Recorder.

Messrs. Editors.—A correspondent inquires whether some plan cannot be devised by the Glass-Factory Companies, that their workmen may rest with others on the day set apart as the Holy Sabbath; Could you, or some other friend to the Lord's day, and the souls of men, devise a way to effect this object, you will confer a great favour on

MANY.

## PARENTAL.

BEGIN TO EDUCATE YOUR CHILDREN EARLY.

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influences of example and circumstance and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, & knowing the difference of one thing from another. So powerful are the gradual & unnoticed influences of these early months, that the infant, if indulged and humoured, may grow into the petty tyrant at 10 months old; and tottle about at 2 years a selfish, discontented, irritable being; every one but the mother turns from with disgust. During this period every human being is making his first observations & acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life. Just as a deformed and stunted tree is, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

Journal of Education.

THERE IS A MORAL ATMOSPHERE IN A HOUSE.

There is a climate in a parent's house, there is a combination of circumstances to whose influence the child is exposed, which may not be detected or described, and which does more than all things else to temper his mind, to give the tone of his dispositions, to form his principles and habits, and to determine the growth, form, and stature of his whole character. If it be a deleterious influence, precept and exhortation will not

prevail against it. Give exhortation and advice as you please—you might as well declaim against the malaria of Rome, or the enfeebling breath of the equatorial regions. It is an influence flowing from the character of the parents and other members of the family, and the arrangements of the house-hold, and their familiar conversation and modes of speech, the conduct of their unguarded hours, their little preferences, their favorite tales, and all that they say of others. This is an influence over the child's heart which is never interrupted. When you think not of it, it is operating. When you have forgotten that your tendency is contrary to the language of your advice, it thwarts that advice. It puts a powerful and irresistible negative on every admonition.—It contradicts every profession, and sets at naught every exhortation. When you observe this, and see that your words are fruitless, you think your child ungrateful, self-willed, perverse. But where does the blame lie? Is it wholly on his part? Believe us, no.—ib.

The Rev. Rowland Hill, who is now nearly 90 years of age, and his faculties but little impaired, spoke thus in his sermon on Sunday, 11th May, respecting the repeal of the Corporation and Test Acts: "Bless God that I have lived to see the repeal of this abominable act, which required you to take an oath that you had received the sacrament before you could hold any worldly office."

THE JUVENILE MISCELLANY.

FOR July, 1828, is just published by PUTNAM & HUNT, 362, Washington Street.

THE LITTLE WOOL MERCHANT: The Complaint of the Rover; Vacations and Amusements; The Affectionate Brother; George Penfold; Scripture Illustrations; The Little Sister; The Order of the Garter; The Present; Food of Animals; Key to Conundrums; The Present; Answer to Riddle; Enigma; The Velociped; Answer to Guess Whom; Conundrums; Enigma; Paper and Printing; Disobedience.

(3) THE COURSE OF TIME.

JUST published, and for sale, by PERKINS & WILLIAMS, No. 20, Market Street.

The Course of Time. A Poem. In Ten Books. By Robert Pollok, A. M. Price 1s. 6d.

(3) This admirable work has been warmly commended in the first periodicals of England and America. July 4.

TALES OF PETER PARLEY.

JUST published, The Tales of Peter Parley about Europe, with 60 engravings.

(3) This work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH, 141, Washington St. July 4.

POLLOK'S RALPH GEMMELL: or the Banks

of the Irvine, a Scottish Tale, illustrating the happy reformation of a family, and the power of religious truth. By Robert Pollok, author of "The Course of Time." Second edition, just published and for sale at James Loring's Cornhill Sabbath School Bookstore.

The above impressive narrative, by the distinguished and highly gifted Robert Pollok, author of "The Course of Time," is written in a style of simple beauty, and gives a just representation of actual events in the bitter persecutions for religion, of which Scotland was the devoted country.

(3) The Course of Time, a Poem, in ten books. By Robert Pollok.

The Young Pilgrim, or Alfred Campbell's return to the East, and his travels in Egypt, Asia Minor, &c. with 12 plates.

Caroline Lindsay, the Laird's Daughter. The Pastor's Tales. A cheap edition of Dunallan, or Know what you Judge. For sale by JAMES LORING, 132, Washington Street. July 4.

(3) REDUCTION OF PRICES.—M. S. S. U.

THE Managers of the Massachusetts Sabbath School Depository hereby give notice that many of the publications of the American S. S. Union have been reduced in price, and may be had at the Depository in the basement story of the Stone Church, Hanover Street, Boston. Among the various motives which have induced the adoption of this measure, one is that the extended influence and operations of the American Union have created an immense demand for their publications, and given the ability of producing books at a lower rate by the vast multiplication of copies.—A large variety of other publications of similar character, and of the above named are received at the Depository, and additions will constantly be made of such as are approved, and valuable for Sabbath School Libraries.

SAMUEL N. TENNEY, Agent  
June 20. of the Mass. Sab. Sch. Dip'y.

MERINO SHAWLS, LEOPHON BONNETS,

RICH FANCY AND CHEAP GOODS.

Just received from New-York and for sale by JAMES T. HOBART, No. 91, Washington Street, nearly opposite State Street.

Consisting of: Elegant Satins—Satin Brilliant—Black Barege, entirely new articles for ladies full dresses—Plain Plaid and Figured Cotton Polys and Bateste, do. Silk—Superfine Black Levantines—Satin do.; mixed Camlets and Pongees—Rich Silk—Gazette and Barege Habits, do. Scarves—Ribbons—French Cottons, small figures, do. Grecian Cross, do. Plaids in imitation of the Rich Plaid Silks—India Swais and French wrought Muslin Dresses and Pelisses, do. Muslins, Also,

Chapel Goods.

Calicoes, 10 cts. do. good 12 1/2 do. superfine 1 shilling—Cottons 1 yd. wide, 10 cts.—Cambric, 1 shilling—Cravats 1 yd. wide, 1 shilling—Hosiery and Gloves, 12 1/2 cts.—Raw Silk Mantles, 3 yards long 1 1/2 wide \$3.00 do. scarlet \$4.00 do. Square Shawls, \$2.00—(together with a great variety of goods in our new prices.)

Merino Shawls and Leopphon Bonnets.

Scarlet Merino Mantles, from 12 to \$4.00.—Black do. from 11 to \$3.00.—White do. from 9 to \$2.00.—do. Square Shawls—Scarlet Orange, Black and White, from 5 to \$3.00.—Thibet Shawls all colors and prices do. New Silk do. Vests—Hosiery and Mittens—Leopphon Bonnets—Hats and Crowns, do.—Full size Gipsies do., asking in all one of the largest assortments of Merino Shawls and Leopphon Bonnets to be found in the city, all of which will be sold at the lowest prices for cash or short credit.

June 13. 1828.

District of Massachusetts, to wit: District Clerk's Office.

Be it remembered, That on the twenty-third day of June, A. D. 1828, in the fifty-second year of the Independence of the United States of America, Samuel G. Goodrich, of the said district, has deposited in this office, in the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

An Introduction to the Study of History. On the plan of the Rev. David Blair. For the use of Schools. Accompanied by a Chart.

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOSEPH W. DAVIS, Clerk  
of the District of Massachusetts.

District of Massachusetts, to wit: District Clerk's Office.

Be it remembered, That on the 24 day of July, A. D. 1828, in the fifty-second year of the Independence of the United States of America, SAMUEL G. GOODRICH, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following,